

intellect praise *Soma*, the milch kine
 approach him
 with their milk.

18. Badiant *Soma*, when filtered, pour
 upon us
 accumulated nnwasting nutritious food,
 which is
 milked for us three times a day, without
 hindrance,
 giving forth a sound, yielding strength
 and *madhu*
 and fair male offspring.

19.¹ The all-observant *Soma* the
 showerer (of the
 desires) of his eulogists, the increaser
 of the day,
 the dawn, the sun; maker of rivers he
 desires to
 enter the pitchers, penetrating to
 INDBA'S heart,
 (praised) by the wise.

20. The ancient sage (*Soma*) is
 purified by the
 wise, guided by the priests he
 roars into the
 receptacles; generating the water of the
 threefold
 (!NDRA), he distils sweet juice to gain
 INDEA'S and
 YAYU'S friendship.

21. (It is) he (who), when purified,
 illumines the
 dawn; he the maker of the world is
 (prosperous)
 for the rivers ;² this *Soma*, having milked
 the thrice
 seven (cows) of their curds and milk,
 exhilarating,
 flows pleasantly to (go to) the heart.

22. Flow, *Soma*, to the heavenly
 abodes;³ let

¹ Verses 1& to 21 occur, with, variations, Sama
 Veda, II. 2. 1.

17; verse 19 also *MtL* I. 6. 2. 2. 6.

* Sayana explains *alhacat* as *tamriddho Ijivati*
almost as if
he took *nndJiubhyah* as instrumental. The true
construction is
to take *sindkubhyah* as dative (*dtftivus commodi*)
depending on
lok&rit. ^s t.*. the bellies of the
gods.